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MULTICULTURAL EDUCATION MANAGEMENT STRATEGY THROUGH 5S CULTURAL HABITUATION TO ENHANCE INCLUSIVITY AT TARUNA MANDIRI ELEMENTARY SCHOOL

Atu Rubaeatul Adawiyah

Jl. Suryakencana No. 1, Pamulang Barat, Department of Educational Management, Pamulang University,
South Tangerang City, Banten 15417, Indonesia

* Corresponding Author. E-mail: ara.atu2403@gmail.com

Abstract: *Inclusive and multicultural education requires not only curriculum reform but also everyday school management that transforms diversity into respectful social relations. This study aims to analyze how multicultural education management is implemented through the habituation of 5S culture--Senyum, Salam, Sapa, Sopan, and Santun--to enhance inclusivity at Taruna Mandiri Private Elementary School, Pamulang, South Tangerang City. The study employed a qualitative case-study design. Data were collected through observation, semi-structured interviews with school leaders, teachers, education staff, parents, and twenty students, as well as documentation of school programs, rules, teaching modules, and activity records. The data were analyzed using an interactive model consisting of data reduction, data display, conclusion drawing, and verification, supported by open, axial, and selective coding. The findings reveal three major themes. First, 5S culture functions as a structured management strategy because it is planned in school programs, organized through shared roles, enacted in daily routines, and evaluated through supervision and reflection. Second, multicultural values are internalized through repeated habituation, teacher modeling, and students' direct social experiences. Third, the strategy contributes to an inclusive school climate characterized by harmonious interaction, students' sense of safety, equal participation, and the absence of discriminatory practices in daily relations. The study concludes that simple, consistent, and culturally embedded school practices can bridge multicultural education policy and lived inclusivity at the elementary level.*

Keywords: 5S culture; inclusive school climate; multicultural education; school culture; school management

INTRODUCTION

Indonesian education is legally and philosophically founded on justice, respect for diversity, and the holistic development of learners. In the context of elementary schools, these principles require more than formal access to schooling; they require a learning environment in which students from different religious, ethnic, linguistic, socioeconomic, and personal backgrounds can feel accepted and participate meaningfully. The strengthening of character education, the Merdeka Curriculum, and the Profile of Pancasila Students have also placed diversity, mutual respect, and humane interaction at the center of school life. Therefore, schools are increasingly expected to manage not only academic instruction but also the culture of interaction that shapes students' social character.

Multicultural education provides a relevant framework for responding to this challenge. Banks (2016, 2020) explains that multicultural education is an idea, a reform movement, and a process designed to restructure educational institutions so that all students can experience equal opportunities to learn. In this perspective, diversity is not treated as a problem to be controlled but as a social reality that must be recognized, respected, and managed. Gay (2018) also emphasizes that culturally responsive education must be connected to learners' backgrounds and everyday experiences, while Nieto and Bode (2018) argue that schools need inclusive policies and participatory practices to ensure that diversity becomes a source of educational strength rather than social distance.

In school management, multicultural education requires systematic planning, organizing, implementation, and evaluation. Terry's management framework, as adapted in educational settings, positions management as a process through which goals, resources, roles, and control mechanisms are coordinated to achieve institutional objectives (Terry, 2021). When this framework is applied to multicultural education, the school principal, teachers, staff, students, and parents become part of an organizational system that must cultivate tolerance, equality, empathy, and

respect for difference. Thus, the success of multicultural education is not determined solely by lesson content. It is also shaped by how the school manages daily interactions, routines, role modeling, and decision making.

School culture is especially important because values become meaningful when they are practiced repeatedly. Deal and Peterson (2020) conceptualize school culture as the set of norms, values, beliefs, and habitual practices that shape how people think, feel, and act in schools. In elementary education, where children learn through imitation and repeated social experience, culture becomes a powerful vehicle for character formation. Lickona (2020) argues that moral character is developed not only through explicit teaching but also through continuous practice of good behavior. This perspective makes habituation an essential managerial and pedagogical instrument.

One everyday cultural practice widely recognized in Indonesian schools is the 5S culture, which consists of *Senyum* (smiling), *Salam* (greeting), *Sapa* (addressing or acknowledging others), *Sopan* (politeness), and *Santun* (courtesy). Although the practice appears simple, its educational meaning is substantial. A smile can reduce social distance; greetings can acknowledge the presence of others; addressing peers and teachers can cultivate social openness; politeness can regulate language and body behavior; and courtesy can prevent conflict in communication. When practiced consistently, the 5S culture has the potential to become a practical mechanism for internalizing multicultural values such as empathy, recognition, tolerance, and mutual respect.

Inclusive education further strengthens the relevance of this study. UNESCO (2020) defines inclusion as a process of addressing and responding to the diversity of needs of all learners. Booth and Ainscow (2022), through the Index for Inclusion, underline that inclusive schools must develop inclusive cultures, policies, and practices. From this perspective, inclusion is not limited to the presence of students with different abilities; it also concerns social safety, participation, belonging, and freedom from discrimination. A school climate can be considered inclusive when all members of the school community feel respected, protected, and invited to participate without fear of exclusion.

In practical terms, inclusive school management must be visible in micro-interactions. Policies that promote tolerance may remain abstract when they are not translated into greetings, language choices, seating arrangements, teacher responses, conflict resolution, and peer collaboration. For this reason, 5S culture is relevant because it transforms broad multicultural principles into small but repeatable social acts. Such acts are important at the elementary level because students are still developing habits of communication, emotional regulation, and social acceptance.

Empirical realities in elementary schools show that formal policies on inclusion and multiculturalism do not automatically produce inclusive interaction. Bullying, social exclusion, prejudice, and weak interpersonal relations may still occur when school culture is not intentionally managed. Previous studies have shown that multicultural education contributes to tolerance and social harmony, but many of them focus on curriculum, classroom instruction, leadership, or inclusive education in general. Studies on 5S culture often discuss character building and discipline, while fewer studies examine 5S as part of a systematic multicultural education management strategy for enhancing inclusivity in elementary schools.

The problem addressed in this study is therefore not whether the school has a positive culture, but how that culture is managed as an educational strategy. Many schools display slogans about politeness, tolerance, or respect, yet the values may remain implicit if they are not connected to planning, shared responsibility, monitoring, and evaluation. By examining 5S culture through a management lens, this study seeks to show how daily behavior can be aligned with institutional goals and inclusive indicators.

Taruna Mandiri Private Elementary School in Pamulang, South Tangerang City, provides a relevant context for this inquiry. Preliminary observations showed that the school has implemented 5S culture as a form of positive behavioral habituation. The school is also characterized by student heterogeneity and a strong institutional identity related to discipline, tolerance, and linguistic diversity. However, the implementation of 5S culture had not been analyzed scientifically as a multicultural education management strategy, particularly in relation to planning, implementation, evaluation, and its contribution to inclusive school climate.

The novelty of this study lies in its integration of three dimensions that are often examined separately: multicultural education management, school culture based on 5S habituation, and inclusive school climate. The study does not place 5S merely as a character slogan or ceremonial activity. Instead, it positions 5S as a cultural instrument that mediates between managerial strategy and students' lived social experiences. This integrative perspective is expected to contribute theoretically to the development of school-culture-based multicultural management and practically to elementary schools seeking simple, sustainable, and contextually relevant strategies for building inclusive learning environments.

Based on this rationale, the study aims to analyze the implementation of multicultural education management through 5S cultural habituation in enhancing inclusivity at Taruna Mandiri Private Elementary School, Pamulang. Specifically, the study examines how the school plans, organizes, implements, and evaluates 5S culture; how multicultural values are internalized through daily interaction; and how this strategy contributes to an inclusive school climate. The guiding research question is: How does multicultural education management through 5S cultural

RESEARCH METHODOLOGY

This study used a qualitative approach with a case-study design. The qualitative approach was chosen because the study sought to understand the meaning, process, and experience of multicultural education management in a natural school context. A case study was considered appropriate because the research focused on a single bounded educational setting, namely Taruna Mandiri Private Elementary School in Pamulang, South Tangerang City, which was viewed as a representative and meaningful case of school-culture-based multicultural management. Following Yin's (2018) view, the design enabled the researcher to explore the dynamics, interactions, and contextual meanings of the phenomenon rather than merely describing surface-level activities.

The research site was Taruna Mandiri Private Elementary School, located on Jalan Raya Pamulang 2, South Tangerang City, Banten Province. The school was selected because it has heterogeneous students, applies 5S culture as part of character and school-climate strengthening, and demonstrates institutional commitment to discipline, tolerance, and diversity. The school is part of an integrated educational institution that manages elementary, junior high, and senior high levels in one area. The elementary level consists of six study groups, and the school environment is supported by facilities such as classrooms, laboratories, a library, and other learning spaces. The school also emphasizes mastery of Indonesian, English, and Mandarin, which reinforces the relevance of multicultural and multilingual interaction.

The participants were selected purposively based on their roles and involvement in the implementation of 5S culture. The primary data sources consisted of the principal, vice principal or student affairs coordinator, classroom and subject teachers, education staff, parents or guardians, and twenty students. The principal and vice principal served as key informants because they were directly involved in policy direction, program planning, and supervision. Teachers and staff provided information regarding daily implementation and student interaction. Parents contributed perspectives on behavioral changes and the continuity of values outside school. Students provided direct accounts of their experiences with 5S culture and inclusive interaction.

Data were collected through three techniques: observation, semi-structured interviews, and documentation. Observation was conducted in a moderate participatory manner so that school activities could be observed without disrupting the natural setting. The observation focused on the practice of smiling, greeting, addressing others, politeness, and courtesy in the morning arrival routine, classroom learning, recess, teacher-student interaction, peer interaction, and school activities. The researcher also used field notes to record important events, social behavior, and preliminary interpretations.

Semi-structured interviews were conducted with school leaders, teachers, education staff, parents, and students. The interview guide covered five main aspects: planning and policy related to 5S culture, implementation of habituation practices, changes in student attitudes and behavior, impact on social relations and school climate, and supporting and inhibiting factors. Interviews were recorded with informant consent and transcribed verbatim for analysis. Student interviews were conducted in a manner appropriate to elementary school participants so that their experiences could be expressed comfortably.

Documentation was used to support and triangulate observational and interview data. The documents analyzed included the school's vision and mission, work programs, internal policies regarding school culture, student rules, teaching modules or lesson plans, activity reports, meeting notes, photographs, and other school archives relevant to multicultural education and 5S habituation. These documents were examined to identify how multicultural values, school culture, and inclusive climate were represented in formal school management.

The data were analyzed using the interactive model of Miles, Huberman, and Saldana, which consists of data reduction, data display, and conclusion drawing or verification. Data reduction involved selecting, focusing, simplifying, and transforming raw data from observations, interviews, and documents. Coding was conducted by identifying meaningful units related to multicultural management, 5S practices, and inclusive climate. Open coding was used to identify initial codes such as 5S habituation, teacher modeling, tolerance, positive relations, and non-discrimination. Axial coding was then used to group these codes into categories such as management strategy, value internalization, multicultural values, and inclusive climate. Finally, selective coding was used to formulate the core themes of the study.

Operationally, the analysis was linked to three analytical dimensions. Multicultural education management was examined through planning, program implementation, human-resource strengthening, monitoring and evaluation, and fair decision making. 5S cultural habituation was examined through the practices of smiling, greeting, addressing

others, politeness, and courtesy in learning activities and daily interaction. Inclusive school climate was examined through students' sense of safety, acceptance of difference, positive social relations, equal participation, and fairness of treatment.

Trustworthiness was maintained through triangulation of sources, techniques, and time. Statements from school leaders, teachers, students, and parents were compared with observational evidence and documents. The researcher also conducted member checking with key informants to confirm the accuracy of interpretations and maintained an audit trail through field notes, coding matrices, and document records. Through these procedures, the study sought to produce findings that were credible, dependable, confirmable, and transferable to similar elementary school contexts.

Table 1. Research Participants, Data Sources, and Focus of Information

No	Data Source	Code	Technique	Focus of Information
1	Principal	KS	In-depth interview	School policy and multicultural education management strategy
2	Vice principal/student affairs	WKS	In-depth interview	Implementation of 5S cultural programs
3	Classroom and subject teachers	GR	Interview and observation	Habituation of 5S culture in learning and interaction
4	Education staff	TK	Interview	School services that support an inclusive climate
5	Parents/guardians	OTM	Interview	Perceived impact of 5S culture at school and home
6	Students	PD	Observation and group interview	Direct experience of 5S and inclusive interaction

RESULTS AND DISCUSSION

Results

The findings indicate that 5S culture at Taruna Mandiri Private Elementary School is not merely a formal program but has become a living school culture practiced in daily interactions. The coding process produced three major themes: the implementation of a habituation-based management strategy, the internalization of multicultural values through teacher modeling and social experience, and the formation of an inclusive school climate. These themes were consistently supported by interviews, observations, and documents.

Table 2. Coding Matrix of Field Data

Source	Data Excerpt	Reduced Meaning	Code
KS/Interview	Welcoming students with smiles and greetings every morning	Positive interaction habituation	5S habituation
G1/Interview	Teachers must be examples of polite behavior	Behavioral modeling	Teacher modeling
S1/Interview	I do not choose friends selectively	Acceptance of differences	Tolerance
Morning observation	Teachers and students greet and shake hands at the gate	Routine 5S practice	5S habituation
Class observation	Discussion without mocking peers	Respectful communication	Positive relations

Table 3. Axial and Selective Coding Themes

Initial Code	Category	Operational Indicator	Core Theme
5S habituation	Management strategy	Daily 5S routines supported by rules and leadership	Habituation-based strategy
Teacher modeling	Value internalization	Teachers model fairness, politeness, and respect	Internalization through modeling
Tolerance	Multicultural value	Students accept differences and avoid discrimination	Multicultural value enactment
Positive relations	Inclusive climate	Harmonious interaction in class and during recess	Formation of inclusive interaction

Implementation of a habituation-based multicultural management strategy

The first theme shows that 5S culture functions as a multicultural education management strategy. The school does not treat 5S as a one-time campaign but integrates it into the rhythm of school life. The strategy appears in morning arrival activities, classroom interaction, teacher-student communication, peer relations, and school rules. In managerial terms, 5S culture is planned as part of the school program, organized through the roles of school leaders, teachers, and staff, implemented through routine practices, and evaluated through observation, reminders, and informal reflection.

The principal emphasized the strategic role of 5S by stating, '5S culture is our main strategy for instilling mutual respect among students without looking at differences in background.' A teacher similarly stated, 'Every day we habituate students to smile, greet, and behave politely toward teachers and friends.' These statements show that school actors understand 5S not only as etiquette but as a social instrument for building respect across differences.

Observation confirmed this finding. Each morning, teachers welcomed students at the school gate with smiles and greetings. Students responded by greeting, shaking hands, and using polite language. In classrooms, teachers reminded students to listen, speak politely, and avoid mocking others during discussions. These practices show a direct connection between management intention and social behavior. In this sense, the school manages multicultural values not through abstract slogans but through visible routines that shape students' daily experiences.

The findings also show that leadership plays a central role. The principal functions as policy director and controller, while teachers function as implementers and behavioral models. Education staff support the practice by maintaining friendly service and respectful communication. This shared role distribution makes 5S culture organizational rather than individual. It also prevents the program from depending solely on one teacher or one activity.

Internalization of multicultural values through modeling and social experience

The second theme concerns the process through which multicultural values become part of students' behavior. The data show that values such as tolerance, empathy, respect, and acceptance of difference are not internalized mainly through verbal instruction. Instead, they are learned through repeated practice, teacher modeling, and direct social experience. This process is especially important for elementary students because moral and social values become meaningful when they are experienced in concrete situations.

A teacher explained, 'We try to be examples for students in being fair and respecting all differences.' A student stated, 'We are taught not to choose friends based on differences and to respect one another.' Another observation showed students discussing classroom tasks without mocking or excluding peers. These data suggest that students begin to interpret politeness and courtesy as part of inclusive behavior, not merely as obedience to school rules.

Teacher modeling is a key mechanism of internalization. When teachers greet students consistently, respond to mistakes without humiliation, and use respectful language, students observe and imitate these behaviors. The practice becomes stronger when teachers also give corrective feedback to prevent teasing or exclusion. Thus, the teacher's role is not limited to delivering academic content. Teachers become agents of socialization who translate multicultural values into everyday interaction.

Peer interaction also strengthens internalization. Recess, group work, and informal conversation provide spaces where students practice acceptance, cooperation, and empathy. The coding results show that statements such as 'I do not choose friends selectively' and observations of non-mocking discussions were grouped under the category of tolerance and positive relations. These findings indicate that inclusivity develops when the school gives students repeated opportunities to enact values in peer contexts.

Contribution to an inclusive school climate

The third theme demonstrates that 5S cultural habituation contributes to the formation of an inclusive school climate. The inclusive climate is reflected in harmonious social relations, students' sense of safety and comfort, equal participation, and the absence of discriminatory practices in observed interactions. The principal stated, 'Through 5S habituation, the school atmosphere becomes more harmonious and students respect one another.' A teacher added that students had become more open and cooperative without viewing differences as barriers. A student expressed, 'I feel comfortable at school because my friends are kind and do not discriminate.'

Observations supported these accounts. Students interacted across social and personal differences, collaborated in classroom activities, and responded to teachers' guidance with polite communication. During recess, students were observed playing and conversing without visible exclusion. In classroom discussions, teachers encouraged turn-taking and respectful responses. Although the study does not claim that all conflict disappears, the data indicate that the school has developed a preventive culture that reduces the possibility of discriminatory interaction.

The inclusive climate also appears in the sense of belonging produced by daily recognition. Smiling, greeting, and addressing others may look simple, but they communicate that every person is seen and welcomed. For young learners, this recognition is important because it reduces social anxiety and builds confidence to participate. Politeness and courtesy further help regulate communication so that disagreement does not become humiliation. Therefore, the 5S culture contributes to inclusion by creating emotional safety and social predictability.

Triangulation strengthens this conclusion. The routine practice of 5S was confirmed by school leaders, teachers, students, observations, and documents. Teacher modeling was confirmed by interview and classroom observation. Inclusive interaction was confirmed by students' accounts and observation during learning and recess. The convergence of these sources indicates that 5S culture operates as a management strategy, an internalization mechanism, and a contributor to inclusive school climate.

Supporting conditions and implementation challenges

The data also reveal several conditions that support the implementation of 5S culture. The strongest supporting

factor is leadership commitment. The principal's role in giving direction, reminding teachers, and connecting 5S with school identity makes the program visible and legitimate. Teacher consistency is another major factor because students learn from repeated examples. School rules, morning routines, classroom norms, and documentation also strengthen the continuity of the practice.

A second supporting factor is the compatibility between 5S culture and the school's broader identity. Taruna Mandiri emphasizes discipline, tolerance, and multilingual communication. This identity makes 5S easier to accept because it does not appear as an external program imposed on the school. Instead, it is perceived as part of the school's way of building respectful and disciplined learners. The involvement of staff and parents also helps maintain the continuity of values beyond the classroom.

At the same time, the study identified challenges that need attention. The main challenge is maintaining consistency among all school members. Because 5S culture is based on daily behavior, its quality may decrease when teachers, staff, or students treat it as a routine formality rather than a meaningful multicultural practice. Another challenge is evaluation. The school has practiced supervision and informal reminders, but a more systematic evaluation instrument would help measure progress in student behavior, peer relations, and inclusive climate.

These supporting and inhibiting conditions show that 5S culture requires continuous management. A simple cultural practice will not automatically become inclusive unless school leaders connect it with clear values, teachers model it consistently, and evaluation is used for improvement. Therefore, sustainability depends on the school's ability to keep 5S as a living culture rather than allowing it to become a symbolic slogan.

Table 4. Triangulation of Major Findings

Finding	Sources	Techniques	Context	Status
5S habituation is practiced routinely	Principal, teachers, students	Interview, observation, documentation	Morning to noon	Confirmed
Teacher modeling is consistent	Teachers and observation	Interview and observation	Classroom	Confirmed
Interaction occurs without discrimination	Students and observation	Interview and observation	Recess and classroom	Confirmed

Discussion

The findings are consistent with Terry's management framework, which emphasizes planning, organizing, actuating, and controlling as integrated functions of management. At Taruna Mandiri Elementary School, 5S culture is not detached from management functions. It is planned through school programs and behavioral expectations, organized through the involvement of school leaders, teachers, staff, and students, actuated through daily routines, and controlled through supervision, reminders, and reflective evaluation. This confirms that multicultural education can be managed through simple but systematic cultural practices.

From the perspective of multicultural education, the findings support Banks' view that multicultural education must transform the culture and structure of the school, not only the curriculum. The 5S culture works as a form of prejudice reduction and empowering school culture because it trains students to communicate across differences, recognize others, and avoid discriminatory behavior. Although 5S is rooted in Indonesian school culture, its function is aligned with universal multicultural goals: equality, recognition, participation, and respect for diversity.

The study also expands the meaning of school culture. Deal and Peterson's concept of school culture explains why repeated routines can become a system of shared values. In this case, 5S becomes more than a behavioral rule because it shapes the emotional tone and relational pattern of the school. When school leaders and teachers enact 5S consistently, students receive repeated social messages that all members of the school community deserve respectful treatment. This finding strengthens the argument that school culture is a strategic medium for translating policy into lived practice.

The internalization process found in this study is closely related to character education and experiential learning. Lickona's view of character formation through repeated moral behavior and Dewey's view of education as social experience help explain why 5S is effective at the elementary level. Students learn tolerance not simply by memorizing definitions but by greeting, cooperating, listening, and speaking politely in real situations. The value becomes embodied because it is connected to daily relationships. This confirms that multicultural values are internalized most effectively when school life itself becomes the learning medium.

The findings further relate to UNESCO's concept of inclusion and Booth and Ainscow's Index for Inclusion. Inclusion in this study is not limited to the administrative placement of diverse learners in one school. It is reflected in the quality of interaction, the sense of safety, equal participation, and the absence of discrimination. The 5S culture contributes to these dimensions because it establishes predictable, respectful, and welcoming relations among school members. In this regard, inclusive education is achieved not only through policy compliance but also through micro-practices of recognition and care.

An important implication of the study is that effective multicultural education does not always require complex

or expensive programs. Elementary schools can begin with culturally familiar routines as long as they are managed intentionally, consistently, and reflectively. The 5S culture is simple, but its power lies in repetition, leadership support, teacher modeling, and collective commitment. This finding may be useful for schools with limited resources that seek to strengthen inclusivity through daily culture rather than isolated ceremonial activities.

The supporting and inhibiting factors found in this study also confirm that culture is not self-sustaining. Leadership, participation, consistency, and evaluation are necessary to maintain the educational meaning of 5S. If the practice is not accompanied by reflective management, it may become symbolic. However, when it is linked to multicultural values and inclusive indicators, it can function as a low-cost but high-impact strategy for strengthening school climate.

The novelty of this study is the positioning of 5S culture as a mediating cultural instrument between multicultural education management and inclusive school climate. Previous studies often treat multicultural education, character habituation, and inclusion as separate domains. This study shows that the three can be integrated in one practical framework: management provides structure, 5S provides daily cultural practice, and inclusive climate becomes the outcome. This integrated framework can guide school leaders in designing programs that connect policy, behavior, and social experience.

For policy and practice, the findings suggest that schools should formulate cultural habituation programs with clear indicators. For example, the indicator of greeting should not only be the presence of a greeting ceremony but also whether every student feels recognized. The indicator of politeness should not only be orderly behavior but also the absence of humiliating language. The indicator of courtesy should not only be obedience to teachers but also respectful participation among peers. Such indicators can help schools evaluate whether 5S culture truly supports inclusivity.

Nevertheless, the study has limitations. Because it uses a single case-study design, the findings cannot be generalized statistically to all elementary schools. The study also focuses on the experiences and practices of one school context, so further research may compare several schools, examine long-term behavioral changes, or combine qualitative findings with quantitative measures of school climate. Despite these limitations, the study offers a grounded understanding of how a simple school culture can become a meaningful multicultural management strategy.

CONCLUSION

This study concludes that multicultural education management through 5S cultural habituation is an effective, contextual, and sustainable strategy for enhancing inclusivity at Taruna Mandiri Private Elementary School, Pamulang. The strategy is effective because it integrates management policy, school leadership, teacher modeling, staff support, and student participation into one consistent culture of interaction. The strategy is contextual because it uses a familiar Indonesian school practice, namely Senyum, Salam, Sapa, Sopan, and Santun, to translate multicultural values into everyday behavior. It is sustainable because the practice is embedded in daily routines rather than limited to temporary programs.

The findings answer the research focus in three ways. First, the implementation of multicultural education management is carried out systematically through the planning, organizing, implementation, and evaluation of 5S culture. Second, multicultural values are internalized through repeated habituation, teacher role modeling, and students' direct social experiences. Values such as tolerance, empathy, respect, and acceptance of difference are not merely taught cognitively but practiced in daily interaction. Third, 5S culture contributes to an inclusive school climate by creating harmonious relations, increasing students' sense of safety and comfort, encouraging equal participation, and reducing discriminatory behavior.

Theoretically, the study contributes to the development of an integrative model of multicultural education management based on school culture. Practically, it suggests that elementary schools can strengthen inclusivity by managing daily interactions intentionally and consistently. School leaders are encouraged to maintain 5S culture as part of school policy, conduct regular evaluation, and provide teacher development related to multicultural and inclusive practices. Teachers are encouraged to remain consistent as role models of respectful communication. Future researchers may develop comparative studies across schools or design instruments to measure the relationship between 5S habituation and inclusive school climate more broadly.

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